



Azhvaar's



Vaibhavam

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Azhvaar's Vaibhavam

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Once, in His home Srivaikuntam, Sriman Narayana was in deep thoughts. So grave were His thoughts, that He could not enjoy the company of the Nithyasooris and the Mukthas. He was concerned about the Jivatmas lost in the samsara (material pleasures), unable to reach Him.

Sriman Narayanana appeared as Rama and Krishna, to eliminate the ignorance of the Jivatmas. But people were not able to learn. So He pondered over this. Sri. Mahalakshmi thaayaar, mother of the universe, owing to Her krupa (compassion), gave a suggestion.



She told Sriman Narayana, "If someone wanted to catch an elephant, they would use another elephant to do the job and not try it on their own. Similarly correcting the people of the world should be done by those living there." He agreed with Her, and graced some people of the world with His blessings, so they had excellent gnana and bhakti towards Sriman Narayana.

They are called **Azhvaars**.

Azhvaars, the hand-picked Jivatmas, bestowed with blemishless knowledge by Sriman Narayana, had certain qualities of the Nithyasooris and are sometimes called the amsam of Nithyasooris. They are 12 in number, including Andal and Madhurakavi.

Manavaala Mamunigal gives us the order of their births in his Upadesa Rathina Maalai paasuram as,

*Poigayaar, boodhathaar, peyyaar, pugazh mazhisai
Aiyar arul maaran seralar kon – thuyya batta naathan
Anbar thaal thooli narpaanan narkaliyan eedhivar
ThOtrathu adaivaam ingu*

Who are Nithyasooris?

Nithyasooris are Jivatmas who are always in the service of Sriman Narayana in Srivaikuntam, like Adishesan, Vishvakshenar, divine weapons etc.

Who are Mukthas?

Mukthas are Jivatmas who were once in the samsara, (material world) and have now attained moksham. They are in the eternal service in Srivaikuntam.

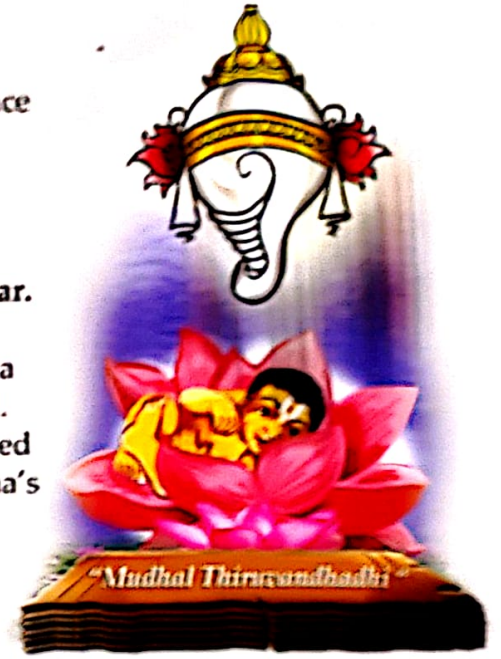
MUDHALAZHVAAR

Poigai Azhvaar, Bhoothathaazhvaar and Pey Azhvaar

The above Three Azhvaars are called the "Mudhal Azhvaars" since they came first in the lineage of Azhvaars.

Poigai Azhvaar

First of the Azhvaars to be born in this world was Poigai Azhvaar. He was born in Dwapara Yugam, in the Siddharthi year, Aippasi month, Thiruvonam nakshatram. He was born in Thiruvekka on a lotus flower in the temple pond, poigai of Yatokthakaari Perumal. Since he was born in a lotus flower present in a pond, he was called Poigai Azhwar. Poigai Azhvaar is the amsam of Sriman Narayana's Conch: "Panchajanya". His Pasurams are called "Mudhal Thiruvandhadhi" (100 Pasurams).



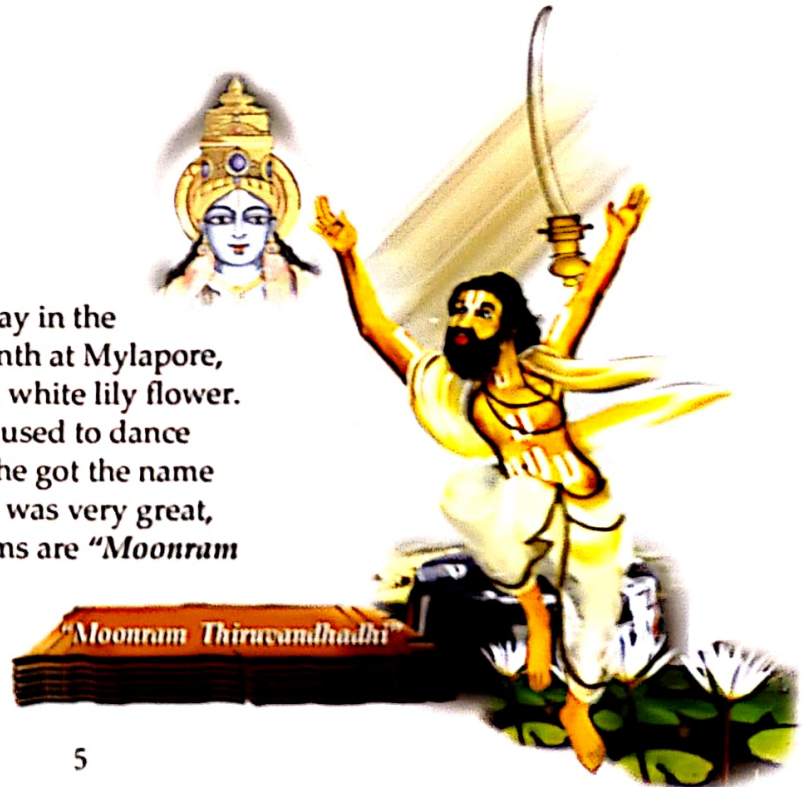
Bhoothathaazhvaar

The second of the azhvaars, was Bhoothathaazvaar, born in the divyadesam Thirukkadalmallai on the day after Poigai Azhvaar was born, in Avittam nakshatram of Aippasi month. He was born on a blue lily flower, because of the blessings of Stalasayana perumal. As he was immersed in praising the goodness of Perumal, he was called Bhoothathaazhvaar. He is the amsam of the Lord's "Gada" (mace). His Pasurams are called "Irandam Thiruvandhadhi" (100 Pasurams).



Pey Azhvaar

The third Azhvaar was born the very next day in the "Sadhayam" nakshatram of the Aippasi month at Mylapore, close to "Thiruvallikkeni" divya desam on a white lily flower. Out of love towards perumal, Pey Azhvaar used to dance and sing perumal's name in ecstasy. Hence he got the name Pey Azhvaar. Pey also means great, since he was very great, he was also called Pey Azhvaar. His pasurams are "Moonram Thiruvandhadhi" (100 Pasurams).



Perumal wanted to bring these 3 great scholars together in order to enjoy their knowledge collectively and brought them together at Thirukkivilur.

When Poigai Azhvaar went to Thirukkivilur, there was a big storm. Looking for a place to take shelter, he reached Mrukandu Maharishi's hermitage. He requested Mrukandu maharishi for permission to stay that night. The maharishi offered the front porch, idaikazhi, where one person can sleep. With the grace of Thirukkivilur Perumal, Bhoothathaazhvaar also reached the same place and requested to stay the night. Poigai azhvaar offered that two people can sit down instead of one person lying down and asked him to come in.

After some time, Pey Azhvaar came there and requested for space. Both Poigai Azhvaar and Bhoothathaazhvaar acknowledged that instead of two people sitting, three can stand. So, they asked Pey Azhvaar to come in, so they can stand and talk of the glories of Perumal.

As the three Azhvaars stood and discussed the glories of Perumal, Perumal came there with Piratti and started squeezing for space. Since just the three of them were standing there, they wondered who was squeezing them. It was dark, so, they decided to light a lamp and see.

Poigai Azhvaar lit the place through his divya prabandham, offering the earth as lamp (agal), the ocean as oil and the sun as light. Starting with "*Vaiyam Thagaliya*" Poigai Azhvaar sang 100 pasurams on Perumal.

Bhoothathaazhvaar lit the place through his divya prabandham, offering love as lamp (Agal), desire as oil and thought as the wick (thiri). Starting with "*Anbe thagaliya*" he sang 100 pasurams on Perumal.

With the bright light from both of these lamps, Pey Azhvaar had the darshan of Perumal and Piratti. Starting with the song "*Thirukkanden Ponmeni Kanden*", he sang 100 pasurams on Perumal.



THIRUMAZHISAI AZHVAAR

During Dvaapara Yuga, in Thai month, Magha nakshatram, a child was born to the great Sage Bhargava and his wife Kanakaangi. The baby was underdeveloped and had no limbs. The parents thought it would not live and so with great sadness, abandoned it in a bamboo field. As soon as they left, Perumal appeared and blessed the child. With Perumal's grace, the baby developed fully and glowed with beauty and wisdom!

Thirumazhisai Azhvaar
is the amsam of
Lord Vishnu's
Sudarshana Chakra.
He has rendered
two Prabhandams viz.,



A childless couple Thiruvaalan and Pangayaselvi were passing by and noticed the beautiful baby and took him home to raise him as their own. But the baby would not eat anything. Another childless couple lived nearby and they brought boiled milk for the baby. The child drank it, so they brought milk for the son of Sage Bhargava every day. He grew up to be a boy and one day, offered the left overs of his milk to the childless couple who brought milk for him every day. Soon a child, Kanikannan, was born to them. Kanikannan grew to be a great devotee of the son of Sage Bhargava.

Sage Bhargava's son grew with the thirst for knowledge. At the age of 7, he left his house in search of the Supreme. He studied all the religious faiths including Jainism, Saivism and Buddhism, finally deciding that Saivism was the greatest. Perumal then instructed Peyaazhvaar to correct this Seer who had turned Saivite. To grip his attention, Peyaazhvaar did strange things. Planting Tulsi saplings upside down, he watered them daily from a broken pot. Noticing this, the Seer asked why Peyaazhvaar was being so foolish and why things were upside down? A calm Peyaazhvaar answered that it was he who had understood everything upside down. If the Seer believed that the faiths he had studied so far were of use to him, then this upside down sapling would also grow. In the intense debate that followed, Peyaazhvaar proved to him that it was Sriman Narayana who was the Supreme and the only one who could offer moksha. He also performed Pancha Samskara and taught the principles of Srivaishnavam. The son of Sage Bhargava also got the name Thirumazhisai Azhvaar.

THIRUMAZHISAI AZHVAAR

One day, when Azhvaar was deep in thoughts of Perumal and stitching a piece of cloth, Lord Shiva and Parvati passed by. So impressed were they with this devoted person that they offered him a boon. Azhvaar asked for moksha, Shiva and Parvati replied that only Sriman Narayana was capable of granting moksha. Azhvaar next asked if they could postpone death, for which they replied that everyone's karma is responsible for their life and they have no control over it. So, Azhvaar asked Shiva sarcastically, "So can you atleast send this thread into the eye of this needle?" Angered at this, Shiva opened his third eye and fire flew from there. In response to this, Azhvaar too opened his third eye from his toe and fire emitted from it upon Shiva. Unable to bear the heat Shiva and all the Devas surrendered to Sriman Narayana for help. The merciful Perumal ordered pralaya clouds to pour great rains to bring an end to the huge fires. Impressed with Azhvaar's bhakti, Lord Shiva gave him the name, "*Bhaktisaara*", meaning, essence of devotion.



Once when Azhvaar was in deep meditation, a Siddha travelling in the sky was unable to get past Azhvaar due to Azhvaar's yogic powers. He wanted to show off his powers to Azhvaar. Coming down, he offered his pranamams and magically created an armour and offered it to Azhvaar as a gift. Azhvaar in turn created a gem studded armour. The embarrassed Siddha, removed and offered his Haara/necklace and Azhvaar in turn showed his Tulasimaala and lotus stalk maala. They glittered like diamonds. Finally understanding his Yogic prowess, the Siddha apologized to Azhvaar, praised him and left.

Hearing of Azhvaar's fame, a magician Konkanasiddhan arrived with an alchemy stone that turned any metal or stone to gold. Azhvaar disregarded that and showed Konkanasiddhan that mere dirt from his body can turn anything to gold. Using the dirt from his skin Azhvaar turned stone to gold. The magician offered his pranaamam (respects) to Azhvaar and left.

Thirumazhisai Azhvaar desired to live in Thiruvekka, the avathaara sthalam (birth place) of Poigai Azhvaar. He worshipped the Perumal reclining on the Adishesan there. Kanikannan also served Azhvaar and lived there. There, an old lady developed great respect for Azhvaar and performed services like cleaning his ashram (hermitage) and drawing kolam (drawing made with rice flour at the entrance of houses) etc.

Pleased with her service, Azhvaar restored her youth and beauty. The local King Pallavaraayan married this lady and they lived happily. The King noticed that with passing years, he was getting old whereas his Queen youthful. When asked about her secret, she replied that it was due to the blessings of Thirumazhisai Azhvaar and recommended that the King request Azhvaar through Kanikannan to bless him with restored youth too.

The King ordered Kanikannan to bring Azhvaar to the court. Kanikannan replied that Azhvaar does not go anywhere other than Sriman Narayana's temple. The King then asked Kanikannan to sing to restore his youth. Kanikannan refused since he will not sing on anyone other than Perumal. The angry King asked Kanikannan to leave the Kingdom. Kanikannan explained the incident to Azhvaar, who said, "I will leave if you leave and so will Perumal and all the devathas (deities). Let me bring the lord of Thiruvekka". Azhvaar went to the temple and called for Perumal.

"Kanikannan poginraan

Kaamarupoongkachchi manivanna nee kidakka vendaa

Thunivudaiya chennaa pulavanum poginren

Niyumunran painnaagappaay churuttikol"

Ever devoted to his true bhakthas, Perumal accepted Azhvaar's words and followed Azhvaar and Kanikannan out of the temple and the town. With the departure of Perumal and devathas, Kanchipuram lost its divinity and was engulfed in darkness. Realizing his mistake, the King went to the place called 'Oriravu irukkai' where Kanikannan was, fell at his feet and begged for forgiveness. Kanikannan then requested Azhvaar to return to Kanchipuram and Azhvaar requested Perumal to do the same.

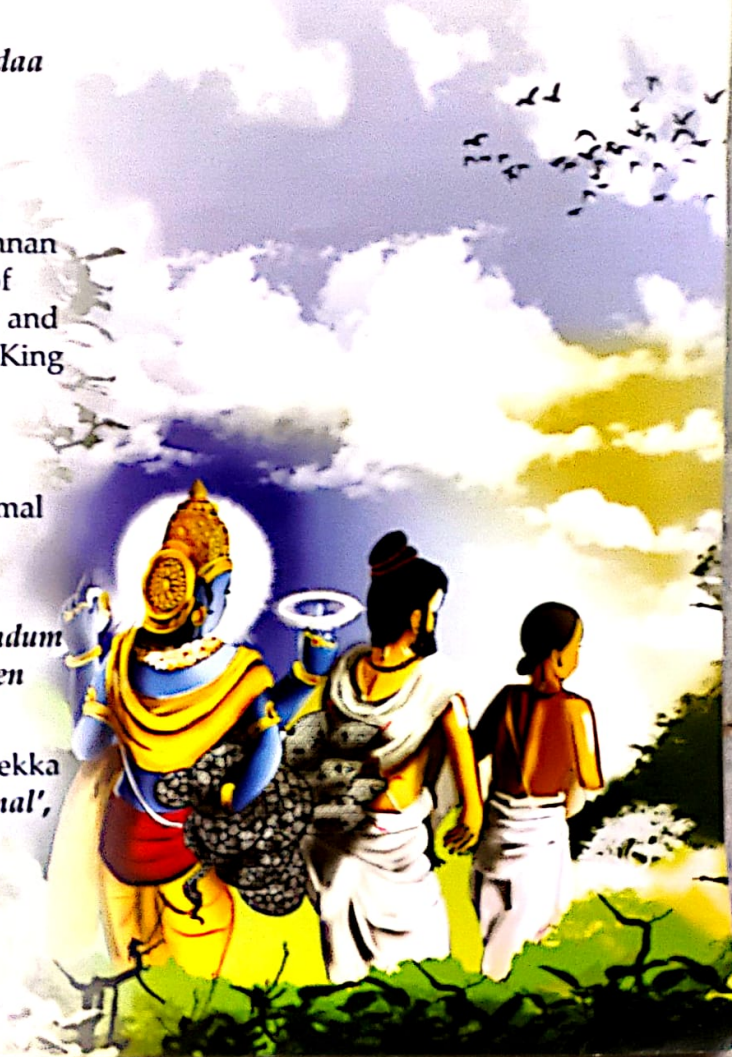
"Kanikannan pokkozhinthan

Kaamarupoongkachchi manivanna nee kidakka vendum

Thunivudaiya chennaa pulavanum pokkozhinthen

Niyumunran painnaagappaay viriththukol"

Due to His obedience to Azhvaar, Perumal at Thiruvekka is 'Yathokthakaaree' or 'sonna vannam seidha Perumal', the one who did as ordered.



While on his way to perform mangalasasanam to Aravamudhan Perumal, Azhvaar rested outside a home in Perumpuliur village where a group of brahmanas were doing vedadhyayanam. They did not consider Azhvaar to be fit to hear their veda verses and stopped their recital. But once Azhvaar left they were unable to resume, since they had forgotten where they had stopped. Azhvaar took a grain of black rice and split it with his nail thereby indicating the verse, "Krishnanam vrihinam nakanirbbinnam". Realizing their mistake the brahmanas apologized to Azhvaar. When Azhvaar was looking for materials for his Thiruvadaradhanam, the Perumal kept turning around to see Azhvaar. The archakas showed this miracle to some brahmanas who then reported it to Perumpuliur adigal who was performing a yagam there. He met Azhvaar and wanted to offer the agra-puja of the yagam to Azhvaar. Some people present objected to this, so Perumpuliur adigal requested Azhvaar to reveal his greatness. Azhvaar replied that Perumal himself would do so and sang a pasuram appealing to his Antaryami perumal. Perumal then revealed Himself to everyone, seated in Azhvaar's heart with Divyamahishis, Adishesan and Garuda. Those who had objected to Azhvaar, fell at his feet, begged for his forgiveness and enabled him to reach Thirukkudandhai to worship Aravamudhan Perumal.



Upon reaching Thirukkudanthai, Azhvaar worshipped the handsome Aaraavamudha Perumal from His Thiruvadi (lotus feet) to Thirumudi (divine crown). He sang, 'kaavirikkaraik kudanthaiyul kidanthavaaru ezhunthirundhu pesu'. He urged Perumal to get up and speak. Immediately, Aaraavamudhan tried standing up from His sayana thirukkolam (reclining posture). The astonished Azhvaar then sang mangalasasanam, 'Vaazhi Kesava' and asked Perumal to relax. Perumal relaxed back and is in a half arising position. Hence the Perumal here is in "Uththaana Sayanam". Perumal who usually commands, obeyed the orders of Thirumazhisai Azhvaar. Azhvaar who should obey, commanded over Perumal. Since they exchanged their roles, Thirumazhisai Azhvaar came to be called **Thirumazhisai Piraan** and Aaraavamudha Perumal came to be called **Aaravamudhaazhvaar**.

Azhvaar threw all his works, including the ones he composed while he followed other religious faiths, in the Kaveri river. Two granthams, Nanmugan Thiruvandhaadhi and Thiruchchandha viruththam alone floated back to him against the tide. He took them and gave us the essence of the scriptures through these divya prabandhams. He spent 4700 years in this Bhulokam (earth) before leaving for Srivaikuntam.



NAMMAZHVAAR

A long time ago, in a place called Thiruvanparisaaram, lived a couple devoted to Sriman Narayana, named Kariyar and Udayanangai. They prayed to the Lord Nambi of Thirukurungudi for a child. Pleased with their devotion, The Lord promised to take birth as their child! Shortly after this, Adishesan, Sriman Narayana's serpent bed, came to the earth and stood as a tamarind tree in Thirukkurgoor.



And as promised, Lord Nambi of Thirukkurgudi was born as the son of Kariyar and Udayanangai in the month of Vaikaasi, in the Visaaka nakshatram. To the parents' great surprise, the child didn't cry, move or even drink milk! Since the baby wasn't like an ordinary child, his parents named him, "Maaran". They placed this divine child in a cradle under the auspicious tamarind tree (Thiruppuliyaazhvaar) in the Thirukkurgoor temple. He was also named "Shatakopan", as he angered and drove away the vayu "shata" that came to envelop him. It is this vayu that makes everyone lose their natural intelligence as they take birth, and it was by angering it that Shatakopan or Maaran stayed with his natural intelligence and ability to identify Sriman Narayana as the Supreme God! This child, also known as Nammazhvaar, sat underneath the tamarind tree. Lord Sriman Narayana's army-general, Vishvakshenar, came to him and performed Panchasamskaaram (ritual to introduce a sishya under a Guru, who will teach him how to worship Sriman Narayana) and gave Manthrapadesam (teach mantras needed for this worship). For 16 years Nammazhvaar stayed there, eyes closed and without taking any food.

Meanwhile, a devotee by name **Madhurakavi**, of Thirukkooloor, born in the Chitthirai month, Chithra nakshatram, went on a pilgrimage to Ayodhya. He noticed a bright light moving south in the sky. He followed the light to the divine tamarind tree, Thiruppuliyaazhvaar. Knowing the light to be the light of wisdom from the person sitting under the tree, Madhurakavi threw a stone to catch the attention of the motionless Nammazhvaar. When Nammazhvaar opened his eyes, Madhurakavi asked him, "Seththathin vayitiril siriyadhu piranthaal eththai thindru enge kidakkum?".

The Aazhvaar replied, "Aththai thindru enge kidakkum."



NAMMAZHVAAR



Understanding the deep wisdom of Nammaazhvaar, Madhurakavi bowed before him and requested him to accept him as his sishya. So, Nammaazhvaar initiated Madhurakavi. Nammaazhvaar instructed Madhurakavi to note the hymns he recited on his experiences with the Lord. Blessing Nammaazhvaar with pure wisdom, Srīman Narayana appeared with His Pirattis (divine consorts) as they appear in every Divyadesam! Filled with bhakti, Nammaazhvaar sang songs on The Lord's Kalyana gunaas or divine qualities. The compositions were namely: *Thiruviruttham*, *Thiruvaasiriyam* and *Periya thiru-andhaadhi* which are the essence of Rig, Yajur and Atharvana Vedas. Each of these were faithfully recorded by Madhurakavi.

Due to his immense devotion to Nammaazhvaar, Madhurakavi came to be called Madhurakavi Azhvaar. He is considered as the amsam of Garuda.

Then Nammaazhvaar began Thiruvaaimezh, composed of a thousand hymns which were the essence of Saamaveda. Thiruvaaimezh begins with,

*uyarvaRa uyarnalam udaiyavan yavan avan
mayarvaRa madhinalam aruLinan yavan avan
ayarvaRum amarargaL adhipathi yavan avan
thuyaraRu sudarodi thozhudheLu en mananE*

As Nammaazhvaar liked to wear the maghizhambu garland, the prasaadam of the Thirukkurugoor Perumal, he was called "Magizhmaalai Maarbinan". "Ankusa" is used to correct the movement of elephants. Nammazhvaar's pasurams corrected people who believed in other Gods, so he was also called "Paraankusan". His love towards Srīman Narayana was so great that he used to faint thinking of the Lord's divine qualities including His Simplicity, "Soulabhya". When Nammazhvaar finally left for Paramapadham, he sang about that journey too. After this, Madhurakavi aazhvaar formed a Sannidhi for Nammaazhvaar in Thirukkurugoor and began teaching Nammazhvaar's hymns everywhere!

During Azhvaar's procession round the streets in utsavams, Madhurakavi would announce:

"The god who has converted vedaas into Tamizh has come! Thirukkurugoor Nambi has come! Shatakopaa has come! Thiruvaaimezh perumal has come"! The Tamizh sangam poets in Madurai, objected to these lines. They ordered Madhurakavi to debate with them and prove Azhvaar's songs were great by making them top the Sanga-palagai!

NAMMAZHVAAR

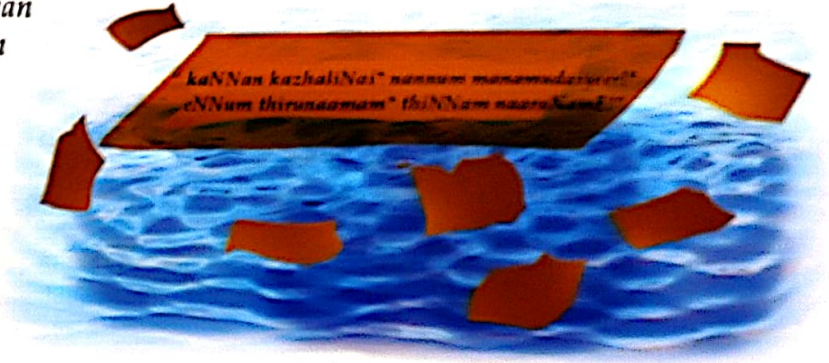
To the huge surprise of everyone present in the Sangam court, Nammaazhvaar's one pasuram of

"kaNNan kazhaliNai nannum manamudaiyeer!*
eNNum thirunaamam* thiNNam naaraName!"*

was enough to topple the other poetic works! Humbled by this, the poets of the Tamizh Sangam praised our Nammaazhvaar by singing,

*"Semam Kurugaiyo Seyyath Thirup Paarkadalo?
Naamam Paraankusamo? Naaranamo?- Thaaman
Thulavo? Vagulamo? Thol Irando? Naangum
Ulavo Peruman Unakku?"*

*"Ee Aaduvatho Garudarku Edhirae?
Iravikku Edhir Minmini Aaduvatho ?
Naay Aaduvatho Urumippuli Mun?
Nara Kesari Mun Nadai Aaduvatho?
Pey Aaduvatho Azhagu Oorvasi Mun?
Perumaan adi saer Vagulabharanan
Or aayira maa maraiyin thamizhil
Oru Sol Perumo Ulagir Kaviye?"*



Nammaazhvaar is the amsam of Senai Mudhaliyaar and is also called "Prapanna Jana Kootasthar" He has rendered the following Prabhandams:

1. Thiruviruththam	100 pasurams (essence of Rig Veda)
2. Thiruvaasiriam	7 pasurams (essence of Yajur Veda)
3. Periya Thiruvandhadhi	87 pasurams (essence of Atharvana veda)
4. Thiruvaimozhi	1102 pasurams (essence of Sama Veda)
Total	1296

Madhurakavi Azhvaar rendered a Prabhandam called "Kanninun Siruthaambu" which glorifies Nammaazhvaar and comprises of 11 pasurams. When Nalayira Divya Prabhandam vanished during the course of time, Nathamunigal prayed to Nammaazhvaar, reciting these eleven pasurams 12,000 times at the Thirukkurugoor Nammaazhvaar sannidhi. Nammaazhvaar with his boundless mercy answered his prayer reciting all the Nalayiram pasurams for Nathamuni to compile.

Madhurakavi aazhvaar travelled with his followers, teaching the pasurams of Nammaazhvaar. Later, he reached Nammaazhvaar's lotus feet!

KULASEKHARA AZHVAAR

Kulasekhara Azhvaar is the amsam of Lord's *Kausthubha* and was born in the month of Masi in Punarvasu Nakshatram. He rendered a Prabhandam called "Perumal Thirumozhi" which comprises of 105 pasurams.

In Tiruvanjikkalam, the capital city of Chera Nadu, the King Dhrudavradhan and his queen, worshipped their favorite deity, Sriman Narayana to beget a child. With the blessings of Sriman Narayana, their prayers were answered when the Queen delivered a child on the Suklapaksha Dvaadasi, Punarpoosa nakshatram, Maasi month of the Prabhava year, the 28th year of Kali Yuga. Realising that the entire kingdom was blessed by the birth of this child, the happy parents named him, "Kulasekaran".

As Prince Kulasekaran grew, he learnt the scriptures and the art of ruling a Kingdom. Being a great kshatriya(warrior), he won neighboring lands from the Chozha and Pandiya Kingdoms. In due course, Kulasekaran married and had children. Following the guidelines from our scriptures, the old King Dhrudavradhan handed the Kingdom to his son, Kulasekaran and went to live in the forest to lead a peaceful, spiritual life.

With his knowledge of the Shastras, King Kulasekaran knew Sriman Narayana to be the Supreme God and ordered the subjects in his kingdom to listen to the enjoyable tales of Sriman Narayana's avataras (incarnations). The King arranged for a scholar to narrate stories of Lord Sri Rama in his kingdom. The people of the land enjoyed this.



One day the scholar narrated, "Khara and Dhooshana became angry when they saw that Surpanaka's nose and ears had been cut off. So, 14000 Rakshasas waged war with Rama. Rama asked Lakshmana to protect Sita and decided to fight with demons single handed. There is no one to help Rama...."Hearing this, King Kulasekaran said, "Alas! Is there is no one to help Rama? I will immediately go with my army!" The King was so involved in the story, that he thought the war was happening now! The scholar understood this. He said to the King, "Lord Rama single-handedly defeated all the demons and Sita welcomed him with tears of joy in her eyes." Breathing with relief, the King thought, "Who but Rama has the ability to win a war on His own? Now I know that I don't have to help with my army."

Another day, the scholar narrated, "Ravana tricked Sita and imprisoned her in Lanka." The furious King exclaimed, "How dare he? Let me go to Lanka at once with my army and bring Sita back to Rama!" Kulasekaran and his army reached the shore ready to march across the ocean! Understanding the situation, the merciful Lord Sri Rama appeared with Sita and Lakshmana, in front of King Kulasekaran and blessed him and his army. Lord Rama explained how he had successfully defeated Ravana many years ago and brought Sita back.



Now, with Kulasekaran's growing love and devotion for Lord Rama, the ministers in the King's court found it difficult to run the kingdom without disturbing the King's Vishnu Bhakti. The King had for long, wanted to visit Srirangam, but some affair or the other, of the kingdom kept him away. So, one day, he said to his ministers, "Every time I start to Srirangam, something comes up! This time, no matter what, I will start tomorrow!" The ministers knew that the King loved Lord Ranganatha and would never return to Tiruvanjikkalam if he went to Srirangam. So they discussed among themselves and came up with a new plan.

The plan was this : the ministers knew of the King's immense respect for Vishnu Bhaktas. They knew that he will always receive them with great love. So they arranged for a group of Vishnu bhaktas to appear in front of the King just as he was starting his Sriranga yatra. And of course! King Kulasekaran rushed forward to receive them, took their blessings and invited them to the palace to eat with him and talk of the glories of Sriman Narayana with him. So, his Sriranga yatra was postponed for a few days. Slowly the number of Sri Vaishnavas, Vishnu Bhaktas in the kingdom grew in number. Since the King respected the Sri Vaishnavas, he also listened to them. The ministers were now worried that the Srivaishnavas had become more important to the King, than them.

KULASEKARA AZHVAAR

So, the ministers plotted to get rid of the Srivaishnavas. The Srivaishnavas were responsible for the jewellery of King Kulasekaran's personal deity, Sri Rama. The ministers arranged for one special necklace from that collection, to be hid and informed the King that it was missing. Hearing that his beloved Rama's necklace was missing, the King wondered who could have stolen Sri Rama's necklace in his kingdom. The ministers pointed to the growing number of new subjects : the Srivaishnavas, and blamed them for the loss. The king was not willing to accept that a Vishnu Bhakta would steal The Lord's jewellery and so asked for a pot of poisonous snakes to be brought to the court. He told the ministers, " I am going to put my hand inside this pot. If the jewel was stolen by the Sri Vaishnavas, the snakes will bite me, if not, they won't." Saying this, the King put his hand in the pot of snakes. The court waited with bated breaths! The King took his hand out, without a single snake-bite! The ministers were ashamed of their pettiness and begged the King for forgiveness. But the King told them that they should beg only for the forgiveness of the Srivaishnavas. Kulasekaran's respect for Srivaishnavas was so immense that he placed utmost faith in them.



KULASEKARA AZHVAAR

Soon after this, due to his great love for Lord Sriman Narayana, Kulasekaran lost interest in ruling his kingdom. So, he made his son Dridavratam the King of the land and went on pilgrimages, yatra to various Divya desams like Srirangam, Tirumalai, Tirukkannapuram, Tiruvittuvakkodu, Tiruchitrakoodam to have divine darshan of Perumal in those places.

In the song he composed for Tirumalai Tiruvenkatamudaiyan...

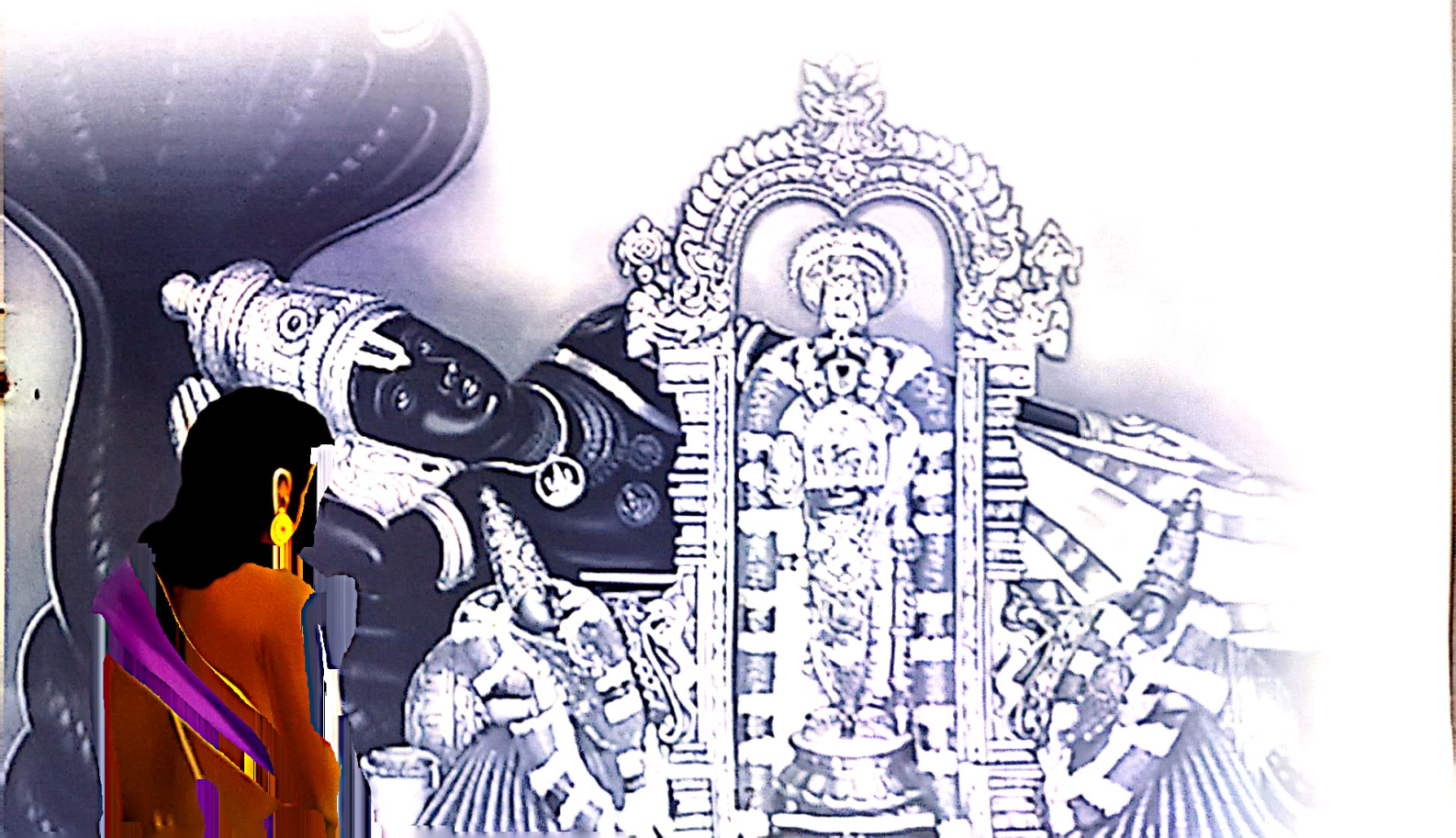
*chediyAya valvinaigal thIrkkum thirumAIE
NediyAnE vEnGkatavA! Nin kOyilin vAchal
adiyArum vAnavarum arambaiyarum kidaNthiyanGum
padiyAyk kidaNthu un pavaLa vAyk kAnNbEnE*

He says, he wishes to be a stepping stone in front of the sannidhi. Just as he desired, even today, the stepping stone in the garbagriha is called: Kulasekaran padi.

He wrote many Pasurams like,

*kaNdavar tham manam vazhangkum *
kaNapuraththen karumaNiyE!
thillainagarth thiruchchithrakUdam thannuL *
enRum ninRAn avan ivan enRu Eththi * nALum
iRainjchuminO eppozhudhum thondIr! nIrE!*

In Srirangam, he gave his daughter Serakulavalli in marriage to none other than Lord Ranganatha and stayed there for many years serving the Lord and His devotees. Kulasekara was proudly called **Kulasekara Perumal** and his songs or pasurams are called **Perumal Thirumozhi**. He attained Paramapadam from the holy place Brahmadesa Mannar-Koil.



PERIYAZHVAAR AND AANDAAL

In the 47th year after the beginning of Kali yuga, a child was born on the Aani month Swaati nakshatram to Mukunda bhattar and Padumavalli. They named him, "Vishnuchittan". While still young he had learnt all the Vedas and having heard stories of Sri Krishna from his parents, was greatly devoted to Him. He wanted to perform a kainkaryam dear to the Lord and chose to make garlands with flowers from the Nandavanam, garden he had created, for Lord Vatapatrasayee.

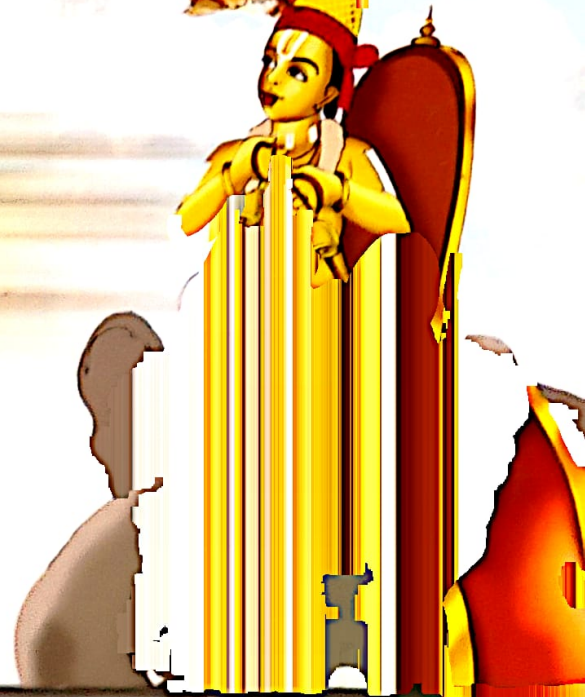
The King of the land at this time, King Vallabhadevan wanting to know the identity of the Supreme One, requested his spiritual master Selvanambi to arrange for a contest for philosophers and scholars to answer his question. The prize was a bag of gold that will fall automatically when the correct Vedic statement was uttered by a contestant. The Lord appeared in Vishnuchittan's dream that night and asked him to enter the contest. Vishnuchittan said, "But I am not well-versed in the Vedas and don't know the identity of the Supreme One". Perumal replied, "Don't worry, I will help you, you just enter the contest."

The next day, though the other participants mocked Vishnuchittan's lack of proper knowledge and education, Selvanambi was attracted by his glow. Vishnuchittan began to talk of Sriman Narayana as the Supreme one and the words flowed out of his mouth astonishing everyone. The bag of gold coins magically fell into his palms. The overjoyed King, hailed him as "Bhattarpiran" and took him on a ceremonial parade mounted on his elephant. Perumal was so delighted He came on His Garudavahana to see His devotee being honored this way. Vishnuchitta saw the beautiful Lord, along with His consorts, shankam and chakram and started singing "Pallaandu, Pallaandu" blessing the Lord with a long life. As he blessed the Lord Himself, considering himself older than the Lord, he is called Periyazhvaar.

Periyazhvaar is the amsam of *Garuda* and rendered two Prabhandams. They are:

1. <i>Thiruppallandu pasurams</i>	12
2. <i>Periyazhvaar Thirumozhi pasurams</i>	461

Total	473



AANDAAL

One morning in the month of Aadi, on a Pooram nakshatram day Periyaazhvaar found a beautiful girl baby under a tulasi plant. As he had no family of his own, he considered the baby to be a blessing from the Lord, named her Kodhai or Aandaal and raised her as his own child.

She grew up hearing of stories of Lord Krishna and wanted to marry Him. Everyday, Aandaal used to wear the garland made for Perumal and check the mirror to see if she was a suitable match for Him. One day, Periyaazhvaar caught her trying Perumal's garland. He was shocked that his daughter wore the garland before it was offered to Perumal, but Aandaal said that the Lord was fond of the garlands she wore first and also said that she didn't think she had made any mistake. Upset with her behavior, Periyaazhvaar made a new garland. But the Lord did not seem happy. That night the Lord told Periyaazhvaar in his dreams that He loved to wear the garlands worn first by Aandaal. The overjoyed Periyaazhvaar realising that he had a divine child, offered the garlands first to Aandaal everyday.



When the time came for her marriage, Aandaal clearly told her father Periyaazhvaar that she will marry only Lord Ranganatha! Though Periyaazhvaar was happy to hear of her devotion, he was worried that he should be able to make her dreams come true. She composed *Thiruppavai* and *Nachiyar Thirumozhi* expressing her loving devotion towards the Lord. Soon after this Lord Ranganatha appeared in Periyaazhvaar's dream and asked him to bring Kodhai to Srirangam so they can marry there. He sent a beautiful palanquin, chamaram, umbrella and His kainkaryaparars (those who serve The Lord) to bring Aandaal. Aazhvaar and Aandaal left to Srirangam in the palanquin in a grand procession with music. Soon after reaching the temple in Srirangam, Aandaal entered the garbhagriha and touched the lotus feet of Periya Perumal. She immediately disappeared from there and reached Paramapadam. Everyone present there was surprised and praised Periyaazhvaar. Periya Perumal Himself called Periyaazhvaar His father in law and gave him special honors!

She has rendered two Prabhandams. They are:

1. <i>Thiruppavai</i>	30 pasurams
2. <i>Nachiyar Thirumozhi</i>	143 pasurams

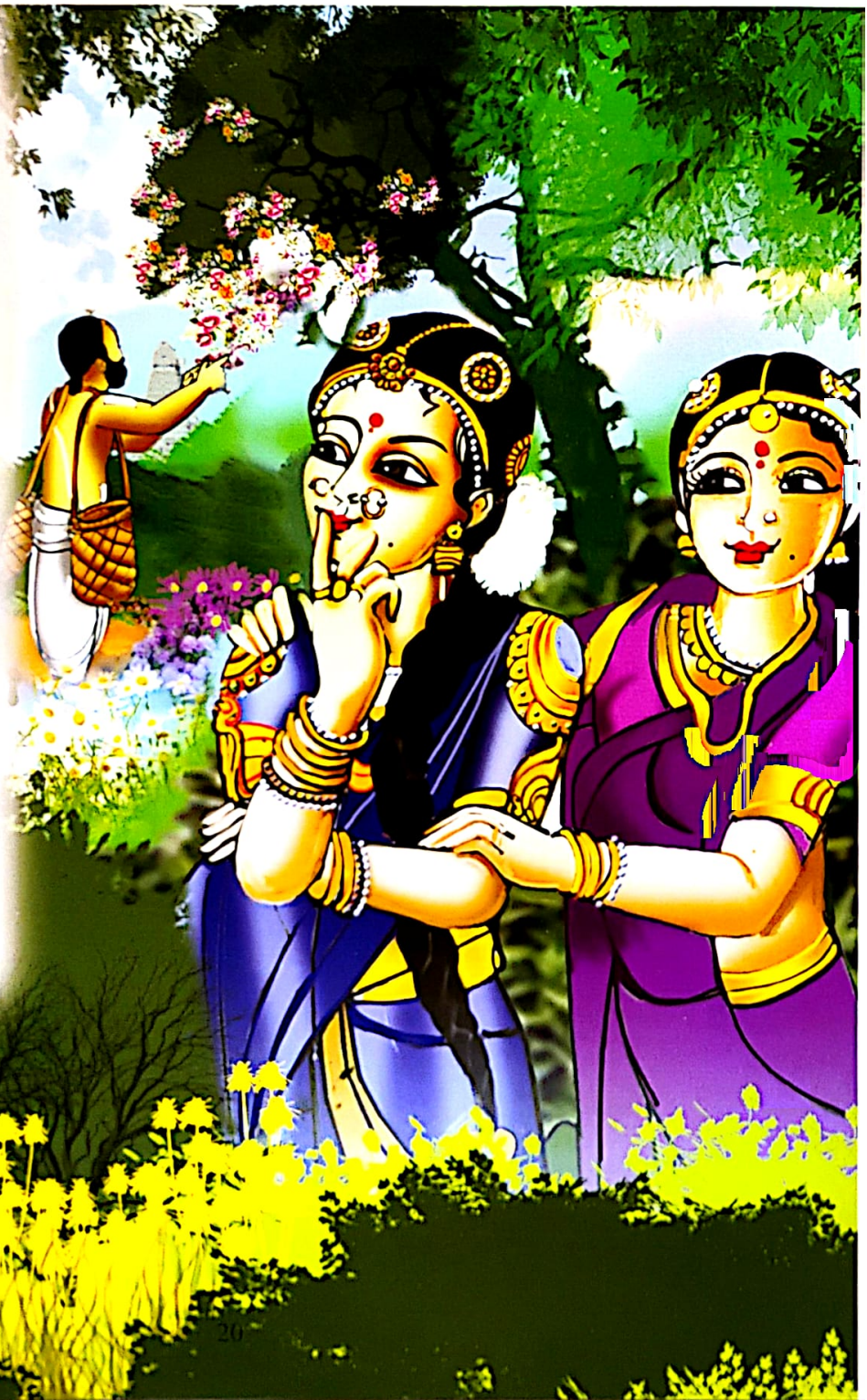
Total	173 pasurams

Aandaal is the incarnation of Bhoomi devi herself

THONDARADIPODI AZHVAAR

Vipra Narayanan was born in Thirumandangudi, a small village on the banks of river Kaveri, in Margazhi month, Kettai nakshatram. As he grew older he learnt the scriptures and moved to Srirangam, Periya koyil. There, he created a lovely garden and made beautiful garlands to Lord Ranganatha. One day, a dancer in the court of the Chozha king passed by the garden, as she was coming back from the capital city of Uraiyur. Attracted by the beauty of the garden, Devadevi asked her sister, whose garden it was. Vipra Narayanan was collecting flowers for a garland and so, had not noticed the sisters. Devadevi's sister informed her that it was the garden of Vipra Narayanan, a great Vishnu bhakta. Since he hadn't noticed them, the sister challenged Devadevi to attract Vipra Narayanan, an ascetic.

Disguised as a female saint, Devadevi went and offered her services to Vipra Narayanan. Vipra Narayanan agreed on the condition that she stay outside the hermitage. He continued his garland/pushpa kainkaryam towards Lord Ranganatha. On a rainy day, Devadevi sought shelter in his hermitage and trapped Vipra Narayanan with her charm. Since then, Vipra Narayanan forgot his duties towards Lord Ranganatha and spent all his time with the dancer. After some time, realising that he had no money, Devadevi left him. Unable to forget her, Vipra Narayanan went to her house, but she refused to see him unless he brought some money. Lord Ranganatha now decided that it was time to play with His devotee.



THONDARADIPODI AZHVAAR

He went to Devadevi's house in the disguise of Vipra Narayanan's servant and offered her a gold vattil (cup) from the temple. Happy with the expensive gift, Devadevi immediately wanted to see Vipra Narayanan. Meanwhile the gold vattil was being searched for and found at Devadevi's house. Both of them were called to the King's court. When questioned, she replied that it was a gift from Vipra Narayanan and he replied that he had never seen the vattil nor did he send any servant to Devadevi's home. The King wasn't ready to listen to Vipra Narayanan's explanations and threw him in the prison. After these events, Devadevi realised that if she had not accepted her sister's challenge to attract Vipra Narayanan he would have been saved from all this trouble.



At the prison, Vipra Narayanan wondered who had gone as his servant to Devadevi's home and realised that it must have been Lord Ranganatha to make him understand that it was a mistake to forget his kinkaryam, service towards the Lord. That night, the Lord appeared in the King's dream and narrated the events about the missing vattil. He explained how it was He who had gone as a servant to deliver the gift to Devadevi. He asked the King to release His innocent Bhakta, Vipra Narayanan. The King immediately released Vipra Narayana and begged for forgiveness. Vipra Narayanan consoled the King saying it was Lord Ranganatha's way of correcting his mistake as he had forgotten service towards Him.

After these events, Vipra Narayana was more devoted towards the Lord than earlier, and surrendered to Lord Ranganatha. He called himself "Thondaradipodi Azhvaar" and sang pasurams in admiration of the Lord's daya, mercy. He continued his loving kinkaryam towards Lord Ranganatha and composed two dhivya prabandhams called *Thirumalai* (45 pasurams) and *Thirupalliyezhuchi* (10 pasurams). A Total of 55 pasurams. He is the amsam of the Lord's Vijayanthi.

A pasuram from Thirumalai:

*SoothanAi kaLvanAhi dhUrtharOdu isaintha kaalam
matharAr kayark kaNN yennum valayuL pattu azhundhuvEnai
pOtharEyenru sollip punthiyil puhumdu
tann paal Atharam peruha vaittha AzhahanUr arangamanRE ?*

THIRUPAANA AZHVAAR

In the Kaarthigai month, Rohini Nakshatram of the Dunmathi year, a child was born in the paddy fields of Uraiyur, Chola Kingdom. A person from the Paanar community(that sings and plays on the Veena) was walking by the paddy fields and noticed the baby lying alone there. He was drawn to the beauty and divinity he noticed in the baby. He considered the baby as a blessing from God and decided to raise as his own child. "Paanan" as he was called, grew up wise and devoted to the Lord. An expert in music, he was always deep in thoughts of the Lord's glories. Paanan grew up to be called **Thiruppaanaazhvaar** later on.

Paanan, or Tirupaanaazhvaar loved Lord Ranganatha and every morning, composed songs in His praise, from the banks of the river Kaveri. Being a person of low-caste, Paanan wasn't allowed inside the Temple. One morning, so deep was Paanan's concentration as he sang while playing the veena, that he did not realise that Lokasaranga Muni, a temple priest was talking to him, asking him to move: "Paana, move away, I need to take Thirumanjana (Ritualistic bath) water for Ranganatha!" Engrossed in devotion Paana didn't hear! So, the Muni threw a stone at him .Paanan was now alert! Realising his mistake, Tiruppaanaazhvaar immediately gave way to the priest. He was worried that he had delayed the Lord's bath!



Meanwhile, Lokasaranga Muni fetched water and went to the temple. There he was shocked at what he saw! Lord Ranganatha's Tirumeni (divine body) was bleeding! Lokasaranga Muni was terrified and deeply saddened! He wondered "Oh! What horrible sin did I commit? Why is there blood flowing from The Lord's face?" Soon, all of Srirangam was talking only about this! Lokasaranga Muni was miserable out of worry. That night, Lord Ranganatha appeared in his dream and said, "O! Lokasaranga! You did a horrible thing by stoning my devotee and driving him away! Carry him on your shoulders and bring him here tomorrow!" Lokasaranga had a doubt: what if Paanan didn't want to come? The Lord answered "Tell him it is my command, he will come!"

Early next morning Lokasaranga Muni found Tiruppaanaazhvaar in his usual place by the Kaveri, devotedly focused on singing The Lord's praises while playing his veena. Lokasaranga Muni went and begged him, "Hey! Paanaa! Please open your eyes! I made a horrible mistake yesterday! Please allow me to carry you on my shoulders, to the temple today!" Paanan was shocked! What was happening? "Oh Sir! Are you not aware that I belong to a low- caste, how can I allow a respected high-caste man such as yourself to carry me? That will be a great apacharam (sin)!" Lokasaranga Muni then explained to Tiruppaanaazhvaar that this was Lord Ranganatha's desire and command. Hearing this, Tiruppaanaazhvaar immediately agreed. From the banks of the river Kaveri, till the temple, Lokasaranga Muni carried Tiruppaanaazhvaar on his shoulders, while he sang the divine glories of The Lord.

Once inside the temple, Tiruppaanaazhvaar had a divine darshan of Lord Ranganatha and immediately the beautiful verses of "Amalanaadipiraan" poured out of him, describing the glorious form of Lord Ranganatha : from his divine lotus feet till His extremely beautiful, divine eyes.

Thiruppaanaazhvaar has rendered a Prabandham called *Amalanaadipiraan* which comprises of 10 pasurams.



THIRUPAANA AZHVAAR

The Lord's feet which protects all His devotees:

"Tirukkamala padam vantaen kanninullana okkinrate"

His Peethaambara vastra/garment that adorns Him:

"Araichivanda aadaiyinmel cenradaam ena cintanaiye"

His "naabhikamala", navel from where Brahma is born:

"Undhi meladandro adiyen ullatthin uyire"

The divine chain like ornament around the waist

"Udharabandham": "tiru vayirru Utarapantam ennullattul ninru ulakinrate"

The beautiful chest region that holds

"Piraatti" Sri. Mahalakshmi and the chain "mukthaahaaram":

"Tiru varamarpadhanro adyenai aatkondathe"

The throat that has swallowed all of creation:

"Mutrum unda kantam kandeer adiyenai uyyakkondadhe"

Beautiful coral- like mouth:

"Cheyyavaay aiyo ennaic chindhai kavarnadhadhuve"

Dark , shiny, lined with red, large eyes:

"Kariyavaagip pudai parandhu milirndu chevvariyodi neenda

ap periyavaaya kangal ennaippedhaimai cheydanave"

In ten songs, Thiruppaanaazhvaar described the physical beauty of Lord Ranganatha from His divine lotus feet to His beautiful face! When he finally sang,

"en amudhinai kanda kangal matronrinai kaanaave":

my eyes that have seen my beloved Lord will not see anything ever again,
Thiruppaanaazhvaar fell at the lotus feet of Lord Ranganatha, immediately attained moksham and went to Paramapadam, the abode of Sriman Narayana!



"Thiruppaanaazhvaar is the amsam of the Lord's Srivatsa"



THIRUMANGAI AZHVAAR



In the small village of Thirukurayalur, near a place called Thirunagari of the Chozha empire, a child "Neelan" was born in the warrior community of "Kallar", in the Kaarthigai month, Kaarthigai Nakshatra of Nala (398th year of Kaliyuga) year. So skilled in archery and military affairs was he that the Chozha King gave him the title, "Parakala" and made him a king for the small region of "Thirumangai".

He is the amsam of *Lord's Sarngha* (bow)

Meanwhile in Thirumangai, an apsara (celestial lady) who came to bathe in the pond of Thiruvellakulam, did not wish to return to the devaloka and decided to stay on Earth. She plucked a kumudha flower and at that time, a doctor was passing by. She requested him to consider her as his daughter and give her shelter. He did not have any children, so he accepted her request and decided to raise her as his daughter. He named her 'Kumudhavalli' since she had a kumudha flower in her hand when he saw her.

The king of Thirumangai heard about her beauty through his spies and visited the doctor's house to see her. So beautiful was Kumudavalli that Thirumangai King wanted to marry her. She agreed but on the condition that he gets Pancha Samskaram to become a Srivaishnava and feeds bhagavathas (Vishnu bhaktas) for a year and takes their Sri Paadha Theertham as prasadam. Lord Nambi of Thirunaraiyur performed the Pancha Samskaram and Lord of Thirukannapuram gave him the Thirumantra. Kumudavalli and Thirumangai King now got married at an auspicious date.

To fulfill his promise made to Kumudavalli, Thirumangai king built a mandap called "Mangai madam" and served food to a thousand and eight bhaagavathaas every day. Soon his wealth dwindled in feeding a large number of bhaagavathaas every day and he couldn't pay taxes to the Chozha king who had made him the ruler of "Thirumangai" region. The angry Chozha king attacked Thirumangai King and with trickery put him in prison. Thirumangai King prayed to Sriman Narayana, wondering why a noble deed like feeding bhagavathas had caused this much trouble. Lord Devaperumal of Kanchi appeared in his dreams, and instructed him that he will get the money for service in Kanchi.



Thirumangai King requested the Chozha king to send him with troops to Kanchi. There following the orders of Devaperumal, they found a treasure on the banks of the Vedavathi river! The Chozha King's tax was repaid with excess money leftover to feed many more bhagavathas! Realising that he had hurt a great Vishnu devotee, the Chozha King returned the tax money and also made Thirumangai kingdom tax-free.

THIRUMANGAI AZHVAAR

The King of Thirumangai needed more wealth for feeding 1008 srivaishnavas every day. He gained four men with miraculous powers. One man could walk on water, the second one could hide in the shadow of anyone, the third never loses a case and the fourth one can open any lock. With these four friends, he continued serving the bhagavathas, sometimes even stealing money from others! Perumal was happy with Thirumangai King's kainkaryam and decided to shower His blessings on him. He arrived with Piratti as a newly wedded couple to Thirumanankollai. Thirumangai King had received information of this newly married couple wearing lot of jewellery, and so was waiting with his friends to rob them. As per plan, they attacked the wedding party, and stole all the jewels. The bridegroom (Perumal in disguise) was wearing a toering which did not come off easily.



So the King bit it off. Seeing his swiftness and skill, Perumal said, "Oh! Are you Kaliyan?". As soon as the jewels were bundled, they became too heavy to be carried. The surprised Thirumangai King known as Parakalan and now Kaliyan, questioned the bridegroom as to what magic he had put for the bundle to suddenly become so heavy?



With a lovely smile, the Lord dressed as the bridegroom asked Kaliyan to come near, so he could give the mantra for this magic. As Kaliyan came near, the Lord instructed him with the Ashtaakshara mantra. With the realisation that the newly married couple were none other than Lord Sriman Narayana and Sri. Mahalakshmi thaayaar, Thirumangai azhvaar's eyes flooded with tears of joy and he sang,

*"Vaadinen vaadi varunthinen manaththal, perunthuyar idumbaiyil pirandhu,
koodinen koodi ilaiyavar thammodum avar tharum kalaviyae karudhi
odinen odi uyvathor porulaal unarvenum perum padham therindhu
nadinen nadi naan kandu kondan Narayana ennum Namam".*

Azhvaar walked to various divya desams from Thiruppiridhi in North India all the way to the south, performing mangalasasanam in many places and making them divya desams. While travelling, his disciples used to declare his arrival praising him as "Chatush kavi", "Kaliyan", "Parakalan", etc., The disciples of the saivite Thirugnaanasambhandhar objected to Thirumangai azhvaar being praised this way in Seerkaazhi. To establish the supremacy of Sriman Narayana, Azhvaar said he will contest this Saivite.

THIRUMANGAI AZHVAAR

He composed ten pasurams for the divya desam of Thirukaazhi 'cheeraama vinnagaram starting with

*"Our kuralay irunilam muvadi man vendi Ulaganaiththum iradiyal odukki. onrum tharugavena
Mavaliyaich siraiyil vaiththa thadalan thalanaivlr. Thakka kirththi Arumaraiyin thiral nankum
velvi aindhun angkangkal avaiarum isaigal ezhum Theruvil mali vizha valamum sirakkum.
kazhich siramavinnagare serminire "*

In the last of these ten pasurams, he mentioned all of his names *aali naadan, arul maari, arattamukki, adaiyaar seeyam, kongu malar kuzhaliyar vel, mangai vendhan, kotra vel, parakaalan* and *kaliyan* and established his greatness. In his admiration for this lovely pasuram and its meaning, Sambandhar accepted Azhvaar's glory and presented his spear to Azhvaar.



Then, per the orders of Arangan, Azhvaar reached Srirangam where periya perumal ordered him to renovate his vimaanam and the prakaaram (temple walls). Thirumangai azhvaar gladly accepted the order, but needed a lot of wealth to do this. He came to know of a golden statue of Budhdha in Naagapattinam. After a lot of trouble, he stole the statue with his four friends and used that wealth to renovate the Srirangam temple prakaarams.

Pleased with his kinkaryam, Periya Perumal asked Azhvaar if he had any desires. Thirumangai azhvaar asked for Nammazhvaar's Dravida Vedam, Thiruvaaaimozhi, to be given a special status. He also prayed for the divine vigraham, the archa thirumeni of Nammaazhvaar to be invited to Srirangam annually for Adhyayana utsavam. Granting Azhvaar his wishes, Periya Perumal agreed to celebrate adhyayana utsavam annually and Nammazhvaar's Tirumeni was brought to Srirangam every year in Muthu-pallakku for this utsavam. Along with other impressive kinkaryams, Azhvaar established the Dashavathara Tirumeni of Perumal in Srirangam. He travelled to many Divyadesams performing mangalasasanam to Perumal. At the age of 125, Thirumangai azhvaar, attained the lotus feet of the lord at Thirukurungudi.

Thirumangai Azhvaar has rendered Six Prabhandams. They are:

1. Periya Thirumozhi	1084.0 pasurams
2. Thirukkurunthaandagam	20.0 pasurams
3. Thirunedunthaandagam	30.0 pasurams
4. Thiruvezhukootrirukkai	1.0 pasurams
5. Siriya Thirumadal	77.5 pasurams
6. Periya Thirumadal	148.5 pasurams

Total	1361.0 pasurams

NALAYIRA DIVYA PRABHANDAM

Prabhandam is a collection of verses (Pasurams). Verses soaked in Bhakthi become Divya Prabhandam. Nalaya Divya Prabhandam is a collection of 4000 divine verses sung by 12 Azhvaars in praise of Sriman Narayana. The 12 Azhvaars are Poigai Azhvaar, Bhoothathaazhvaar, Pey Azhvaar, Thirumazhisai Azhvaar, Nammaazhvaar, Madhurakavi Azhvaar, Kulasekhara Azhvaar, Periyaazhvaar, Aandal, Thondaradipodi Azhvaar, Thiruppaanaazhvaar and Thirumangai Azhvaar. They are also believed to have certain qualities of the Lord's Conch, Chakra, Gada, Vanamali, Kausthubha, Srivathsa, Sarnga etc. They are hand picked by Perumal to receive blemishless knowledge of the Supreme. While we learn the Nalayira Divya Prabhandam, it is important to learn the life history of the Azhvaars and how they helped spread the Bhakthi Movement in this material world.

Poigai Azhvaar, Bhoothathaazhvaar and Pey Azhvaar

The above Three Azhvaars are called the "Mudhal Azhvaars" since they came first in the lineage of Azhvaars. Poigai Azhvaar is the amsam of Sriman Narayana's Conch: "*Panchajanya*" and is believed to have appeared in a lotus flower in a pond near the Yadoktakari temple in Thiruvekka on Thiruvona Nakshatram of Aippasi month. His Pasurams are called "*Mudhal Thiruvandhadhi*" (100 Pasurams).

Bhoothathaazhvaar is the amsam of the Lord's "*Gada*" (mace) and is believed to have appeared in a blue lily flower at Thirukadalmallai on the day after Poigai Azhvaar's in Avittam nakshatram of Aippasi month. His Pasurams are called "*Iranda Thiruvandhadhi*" (100 Pasurams).

Pey Azhvaar is the amsam of the Lord's *Sword* and is believed to have appeared within a red lily in a well near the Adhikesava Perumal temple in Mylapore, on the day after Bhudathaazhvaar's on Sadhaya nakshatram of the Aippasi month. His pasurams are "*Moonram Thiruvandhadhi*" (100 Pasurams).

Thirumazhisai Azhvaar is the amsam of Lord Vishnu's *Sudarshana Chakra* and was born in Thirumazhisai, on Makha nakshatram of Thai month and was called "Bhakthi Saara". He has rendered two Prabhandams viz.,

1) *Thiruchandhviruttham* (120 Pasurams)

2) *Nanmugan Thiruvandhadhi* (96 pasurams)

Nammaazhvaar is the amsam of Senai Mudhaliyaar and is also called "*Prapanna Jana Kootasthar*". He has rendered the following Prabhandams:

1. <i>Thiruviruththam</i>	100 pasurams (essence of Rig Veda)
2. <i>Thiruvaasiriam</i>	7 pasurams (essence of Yajur Veda)
3. <i>Periya Thiruvandhadhi</i>	87 pasurams (essence of Atharvana veda)
4. <i>Thiruvaimozhi</i>	1102 pasurams (essence of Sama Veda)

Total	1296 pasurams

The Thiruvaimozhi of Nammaazhvaar is an unmatched collection of pasurams.

Madhurakavi Azhvaar is the amsam of *Garuda* and was born in the month of Chithrai in Chithra nakshatram. He rendered a Prabhandam called "*Kanninun Siruthaambu*" which glorifies Nammaazhvaar and comprises of 11 pasurams. When Nalayira Divya Prabhandam vanished during the course of time, Nathamunigal prayed to Nammaazhvaar, reciting these eleven pasurams 12,000 times at the Thirukkurugoor Nammaazhvaar sannidhi. Nammaazhvaar with his boundless mercy answered his prayer reciting all the Nalayiram pasurams for Nathamuni to compile.

Kulasekhara Azhvaar is the amsam of Lord's *Kausthubha* and was born in the month of Masi in Punarvasu Nakshatram. He rendered a Prabhandam called "*Perumal Thirumozhi*" which comprises of 105 pasurams in ten stanzas.

Periyaazhvaar was born in the month of Aani in the Svaati Nakshatram. He is the amsam of *Garuda* and rendered two Prabhandams. They are:

1. <i>Thiruppallandu</i>	12	<i>pasurams</i>
2. <i>Periyaazhvaar Thirumozhi</i>	461	<i>pasurams</i>

Total	473	

Aandaal was raised by Periyaazhvaar and she is the amsam of *Bhumi Piratti*. Her birth star is Thiruvadi puram. She has rendered two Prabhandams. They are:

1. <i>Thiruppavai</i>	30	<i>pasurams</i>
2. <i>Nachiyar Thirumozhi</i>	143	<i>pasurams</i>

Total	173	<i>pasurams</i>

Thondaradipodi Azhvaar was born in the month of Margazhi in the nakshatram of Kettai. He has rendered two Prabhandams. He is the amsam of Lord's *Vaijyanthi*. They are:

1. <i>Thirumaalai</i>	45	<i>pasurams</i>
2. <i>Thiruppalli Ezhuchchi</i>	10	<i>pasurams</i>

Total	55	<i>pasurams</i>

Thiruppaanaazhvaar was born in the month of Karthigai in the nakshatram of Rohini. He is the amsam of Lord's *Srivatsa*. He has rendered a Prabhandam called *Amalanaadipiraan* which comprises 10 pasurams.

Thirumangai Azhvaar was the last in the line of Azhvaars. He is the amsam of Lord's *Samgha* (bow) and was born in the month of Karthigai in the nakshatram of Karthigai. He has rendered Six Prabhandams. They are:

1. <i>Periya Thirumozhi</i>	1084.0	<i>pasurams</i>
2. <i>Thirukkurunthaandagam</i>	20.0	<i>pasurams</i>
3. <i>Thirunedunthaandagam</i>	30.0	<i>pasurams</i>
4. <i>Thiruvezhukootrirukkai</i>	1.0	<i>pasurams</i>
5. <i>Siriya Thirumadal</i>	40.0	<i>pasurams</i>
6. <i>Periya Thirumadal</i>	148.5	<i>pasurams</i>

Total	1361.0	<i>pasurams</i>

NALAYIRA DIVYA PRABHANDAM

The total number of Divya Desams glorified
in the Nalayira Divya Prabhandam are

-108-

They are:

Chola Naadu	40 Divya Desams
Pandiya Naadu	18 Divya Desams
Malai Naadu (Kerala)	13 Divya Desams
Nadu Naadu	2 Divya Desam
Thondai Naadu	22 Divya Desams
Vada Naadu	12 Divya Desams
Thiru Naadu	1 Divya Desams

Total

108 Divya Desams

Thiruvarangaththu Amudhanaar has rendered 108
pasurams on Ramanuja which is called

Ramanuja Nootrandhadhi.

These 108 Pasurams of Ramanuja Nootrandhadhi are
included in the naalaayira divya prabandham.

01.	Mudhal Azhvaar	300
02.	Thirumazhisai Azhvaar	216
03.	Nammaazhvaar	1296
04.	Madhurakavi Azhvaar	11
05.	Kulasekhara Azhvaar	105
06.	Periyaazhvaar	473
07.	Aandaal Nachiyar	173
08.	Thondaradi podi Azhvaar	55
09.	Thiruppaanaazhvaar	10
10.	Thirumangai Azhvaar	1361
11.	Ramanuja Nootrandhadhi	-----
	Total	4108

Conclusion:

Nalayira Divya Prabhandham was divided as Mudalaayiram, Irandaam aayiram, Moonraam Aayiram and Naangam Aayiram by Nathamunigal. Moonraam Aayiram is called Iyarpa and the rest as songs set to raaga by Sriman Nathamunigal.

Poorvaacharyas explain that Mudaalaayiram and Irandaam aayiram explain the significance of Thirumanthra; Thiruvaimozhi (Naangam Aayiram) explains the significance of Dhvaya Manthra and Moonraam Aayiram (Iyarpa) explains the significance of Charama Sloka. These have to be learnt from an Aacharya. Such is the significance of their birth that the incarnation of the Azhvaars was prophesised in the eleventh skandha of Srimad Bhagavadam. They are of foremost importance to us Srivaishnavas, as they gifted us these beautiful prabandhams that help us learn of

Sriman Narayana's glory!

AZHVAAR, EMPERUMAANAAR, JEEYAR
THIRUVADIGALE CHARANAM!!!

Orpathinmoonraam malainaadu orirandaam seernadunaadu
Aarodeerettu thondai avvada
Naadu aarirendaam thirunaadu onraam

INTRODUCTION

Divya desams are shrines where Azhvaars did Managalaasaasanam (due to their great love for Perumal, Azhvaars while praising Him, took the stand of a parent, a friend, a companion and sang His glories. They expressed their concern for Perumal's welfare due to their love for Him, as they saw Him as their protector, child and love. This blessing of the smaller Azhvaars to the All-mighty Sriman Narayana is Mangalaasaasanam) to the supreme Lord Sriman Narayana. There are 108 Divya desams of which 105 are located in India, 1 in Nepal and the last 2 in Srivaikuntam (Paramapadam) and Thiruppaarkadal (milky ocean). The archaavathaara Thirumeni (deities of the lord) in the Divya desams are found in various Thirukkolams:

1. Kidantha Thirukkolam(sleeping posture) in 27 divya desams
2. Veetrirundha Thirukkolam(sitting posture)in 21 divya desams
3. Nindra Thirukkolam(standing posture)in 60 divya desams

The Divya desams are classified as:

<i>Location</i>	<i>Number</i>
Chozha naadu	40
Pandiya naadu	18
Malai naadu	13
Nadu naadu	2
Thondainaadu	22
Vada naadu	12

Number of Divya desams sung by Azhvaars:

Poigai azhvaar	6
Bhoothazhvaar	13
Peyaazhvaar	15
Thirumazhisai azhvaar	17
Nammazhvaar	37
Kulasekharaazhvaar	9
Periyaazhvaar	18
Sri Aandaal	11
Thondaradippodi azhvaar	1
Thiruppaanaazhvaar	2
Thirumangai azhvaar	86

Of the Azhvaars, Thirumangai Azhvaar did mangalaasaasanam to the most number of Divya desams. The most popular of the Divya desams are:

1. Srirangam
2. Thirumalai Thirupathi
3. Kanchipuram

List of Divya desams is as follows:

CHOZHA NAADU DIVYADESAMS(40)

- | | |
|---|------------------------------------|
| 1. SRIRANGAM ENNUM THIRUVARANGAM | 21. THIRUNANDIPURA VINNAGARAM |
| 2. THIRUKKOZHI (URAIYUR) | 22. THIRUVELLIYANKUDI |
| 3. THIRUKARAMBANOOR (UTTHAMAR KOIL) | 23. THIRUVAZHUNDOOR |
| 4. THIRUVELLARAI | 24. THIRUCHIRUPULIYOOR |
| 5. THIRUVANBIL | 25. THALAICHCHANGA NAANMADIYAM |
| 6. THIRUPPERNAGAR
(KOVILADI APPAKKODATHAN) | 26. THIRUINDALLUR |
| 7. THIRUKKANDIYUR | 27. THIRUKKAVALAMPAADI |
| 8. THIRUKKODALLOOR
(AADUTHURAI PERUMAL KOIL) | 28. THIRUKAZHICHEERAAMA VINNAGARAM |
| 9. KAPISTHALAM | 29. THIRU ARIMEYA VINNAGARAM |
| 10. THIRUPPULLAMBHOOTHANGUDI | 30. THIRUVANPURUSHOTTHAMAM |
| 11. THIRU AADHANOOR | 31. THIRUSEMPONSEI KOYIL |
| 12. THIRUKKUDANTHAI | 32. THIRU MANIMAADA KOYIL |
| 13. THIRUVINNAGAR
(UPPILIAPPAN KOYIL) | 33. THIRU VAIKUNDA VINNAGARAM |
| 14. THIRUNARAIYUR | 34. THIRUVAALI AND THIRUNAGARI |
| 15. THIRUCHERAI | 35. THIRU DEVANAAR THOGAI |
| 16. THIRUKANNAMANGAI | 36. THIRUTTHETRIAMBALAM |
| 17. THIRUKANNAPURAM | 37. THIRUMANIKKODAM |
| 18. THIRUKANNANGUDI | 38. THIRUVELLAKKULAM |
| 19. THIRUNAAGAI | 39. THIRUPPAARTHANPALLI |
| 20. THANJAI MAAMANIKKOYIL | 40. THIRUCHITHRAKOOTAM |

NADU NAADU DIVYADESAMs (2)

- 41. THIUVAHEENDRAPURAM
- 42. THIRUKKOVILOR

THONDAI NAADU DIVYADESAMS (22)

- 43. THIRUKACHCHI (HASTHIGIRI)
- 44. THIRU ASHTA BHUJAKARAM
- 45. THIRUTTHANKAA (THOOPPUL)
- 46. THIRUVELUKKAI
- 47. THIRUNEERAGAM
- 48. THIRUPAADAGAM
- 49. THIRUNILAATHINGAL THUNDAM
- 50. THIRU OORAGAM
- 51. THIRUVEKKA
- 52. THIRUKKAARAGAM
- 53. THIRUKAARVAANAM
- 54. THIRUKKALVANOOR
- 55. THIRUPPAVALAVANNAM
- 56. PARAMESVARA VINNAGARAM
- 57. THIRUPUTKUZZHI
- 58. THIRUNINDRAVOOR
- 59. THIRUVALLOOR
- 60. THIRUVALLIKKENI
- 61. THIRUNEERMALAI
- 62. THIRUVIDANDHAI
- 63. THIRUKKADALMALLAI
- 64. THIRUKKADIGAI

VADA NAADU DIVYA DESAM (11)

- 65. THIRUAYODDHI
- 66. THIRU NAIMISAARANYAM
- 67. THIRUPPIRIDHI
- 68. KANDAM ENNUM KADI NAGAR (DEVAPRAYAG)
- 69. THIRUBADARIKASRAMAM
- 70. THIRUSAALAGRAAMAM
- 71. THIRUVADAMADURAI
- 72. THIRUVAAIPAADI
- 73. THIRU DVAARAKAI
- 74. SINGAVELKUNRAM
- 75. THIRUVENKATAM

MALAI NAADU DIVYA DESAM (13)

- 76. THIRUNAAVAI
- 77. THIRUVITHUVAKODU
- 78. THIRUKKAATKARAI
- 79. THIRUMOOZHICKALAM
- 80. THIRUVALLAVAAZH
- 81. THIRUKADITTHAANAM
- 82. THIRUCHENGUNDROOR
- 83. THIRUPPULIYOOR
- 84. THIRUVAARANVILAI
- 85. THIRUVANVANDOOR
- 86. THIRUVANANTHAPURAM
- 87. THIRUVAATTAARU
- 88. THIRUVANPARISAARAM

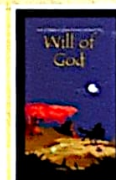
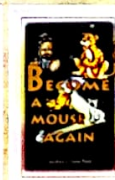
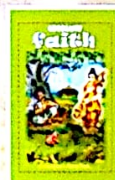
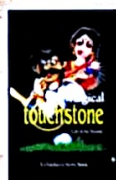
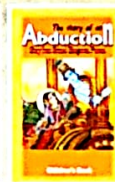
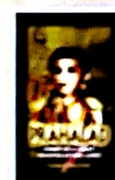
PANDIYA NADU DIVYA DESAM (18)

- 89. THIRUKKURUNGUDI
- 90. VAANAMAAMALAI
- 91. SRIVAIKUNTAM
- 92. THIRUVARAGUNAMANGAI
- 93. THIRUPPULINGUDI
- 94. THIRUTHOLAIVILLIMANGALAM
- 95. THIRUKKULANDAI (PERUNGULAM)
- 96. THIRUKKOLUR
- 97. THENTHIRUPPERAI
- 98. THIRUKKURUGOOR
- 99. SRIVILLIPUTHUR
- 100. THIRUTTHANGAL
- 101. THIRUKOODAL
- 102. THIRUMAALIRUNCHOLAI
- 103. THIRUMOGOOR
- 104. THIRUKKOTTIYOOR
- 105. THIRUPULLANI
- 106. THIRUMAYYAM

VINNULAGAM (2)

- 107. THIRUPPAARKADAL
- 108. THIRU PARAMAPADHAM

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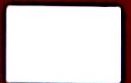


My dear King, the inhabitants of Satya-yuga and other ages eagerly desire to take birth in this Age of Kali, since in this age there will be many devotees of the Supreme Lord, Nārāyaṇa. These devotees will appear in various places but will be especially numerous in South India. O master of men, in the Age of Kali those persons who drink the waters of the holy rivers of Dravida-deśa, such as the Tāmraparāī, Kṛtamālā, Payasvinī, the extremely pious Kāverī and the Pratiṇī Mahānadī, will almost all be purehearted devotees of the Supreme Personality of Godhead, Vāsudeva.

Srimad Bhagavatam 11.5.38-40



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Aug-17

কলিবাঙ্কল্য, রাধারানী, ললিতা ও বিশাখার সঙ্গী
সমূহ সর্বোচ্চ বিবেচিত হল।

নারদ মুনি

নারদ মুনি রাসনৃত্য দর্শন করতে চেয়েছিলেন। কিন্তু
ভগবান শিব তাঁকে এই বলে প্রতিরোধ করলেন,
“নারীরূপে তুমি তা করতে পার।” নারীরূপে পাওয়ার
জন্য তাঁকে তপস্যা করতে নির্দেশ দিলেন।

নারদ-বনে নারদ মুনিকে তপস্যা করতে দেখতে
পেয়ে কৃষ্ণদেবী ও তাঁর সখীরা তাঁর বাসনার কথা জানতে
পারল এবং তাঁকে কাছে কুসুম সরোবরে নিয়ে গিয়ে
জলে ডুব দেওয়া এবং নারদ মুনি নারদী নামে নারীরূপে
অবির্ভূত হলেন। নারদীকে রাস নৃত্য নিয়ে যাওয়া
হয়েছিল এবং কৃষ্ণ তাঁকে “নারদ-ভক্তি-সূত্র” রচনা করার
সেবা দিলেন।

উদ্ধব জী

এই ধরাধাম ত্যাগ করার পূর্বে কৃষ্ণ উদ্ধবকে এক
বরদান দিয়েছিলেন। উদ্ধবজী গোপীদের পাদপদ্মের রঙ
(কুল) মাথায় নেওয়ার বাসনা পূর্ণ করার উদ্দেশ্যে কুসুম
সরোবরে ঘাস ও লতাপাতা হিসেবে জন্মেগ্রহণ করতে
অনুরোধ করেছিলেন। (গোপীরা প্রতিদিন সকাল ১১টায়
এর পাশ দিয়ে পরিচয়ে যায়।) কৃষ্ণ ব্যঙ্গ্য করলেন যে
একমাত্র রাগরানী এইরকম একটা আশীর্বাদ বা বর দিতে
পারেন কারণ তিনি হচ্ছেন কৃষ্ণবনেশ্বরী। তিনি উদ্ধবকে
কর্মরিকাক্রমে তপস্যা করতে উপদেশ দিলেন যেটি
রাগরানীকে সন্তুষ্ট করতে পারে। তিনি তা করলেন এক
রাগরানী প্রার ইচ্ছা পূরণ করলেন। এখানে তিনি যারকর
মহিষীসের শ্রীমদ্ভগবত ও বলেছিলেন, স্বীকা কৃষ্ণের এই
ধরাধামে প্রস্থান করার শর্তও ছিলেন।

শ্রীজৈতন্য মহাপ্রভু

শ্রীজৈতন্য মহাপ্রভু কুসুম সরোবরে স্নান করেছিলেন
এক ইহার নাম দিয়েছিলেন সুমনস-সরোবর (মনকে
সুন্দর করার হুল)

বৈষ্ণব রাজ্য

ভরতপুরের রাজা, মহারাজা জয়হির সিংহ কয়েক
শতাব্দী আগে কুসুম সরোবর নির্মানের আকর্ষণীয়
বাস্তুকলা রূপ প্রদান করেন। বড় বই গদ্যগুলি
সমাধিসমূহকে চিহ্নিত করে, যেগুলিতে কৃষ্ণলীলার
তথা শ্রীশ্রী রাধাকৃষ্ণের পাদপদ্মের প্রতিলিপি রয়েছে
রাজস্থানী পদ্ধতিতে কলাকৃতির মাধ্যমে। ঠিক এই সময়ে
শ্রীশ্রী রাধাবন-বিহারী মন্দিরটিও নির্মিত হয়।

শ্রীল প্রভুপাদ

ভারতবর্ষের বাইরে প্রচার করার পূর্বে শ্রীল প্রভুপাদ
মাঝে মাঝে কুসুম সরোবরে থাকতেন। তিনি
গোয়ালিওর মন্দির ও উদ্ধব বাটিকার পূজারীদের সঙ্গ
করেন এবং কুসুম সরোবরের পূজারী শ্রী রামসেবকেরও
সঙ্গ করেন।

শ্রী রামসেবক

রাজা রামসেবকজীকে কুসুম সরোবরের মন্দিরের
পূজারী নিযুক্ত করেন তাঁর ১৪ বছর বয়সে এবং এখানে
প্রায় ৭৪ বছর ধরে বিগ্রহের সেবা করেন। তিনি খ্রীষ্টাব্দ
২০০৩ এ কার্তিক পূর্ণিমায় নিত্যলীলায় প্রবিষ্ট হন। শ্রী
রামসেবক শ্রীশ্রী রাধা বন-বিহারী মন্দিরকে এক সেবা
কেন্দ্র রূপে বিকশিত করেন। এখানে সাধু ও
তীর্থযাত্রীদের পানীয় ও প্রসাদ বিতরণের ব্যবস্থা করা
হয়। তিনি চেয়েছিলেন তাঁর শ্রী শান্তিদেবী যেন এই
সেবাটি চালিয়ে যান।

বর্তমানে শ্রীশ্রী রাধা বন-বিহারী রামসেবকজী
প্রতিষ্ঠিত সেবা আভ্যুপদান করছে।

এই পবিত্র ধামে এই সেবাটি সহায়তা ও বিকশিত
করার জন্য কৃপাপূর্বক এই সুযোগটি গ্রহণ করুন।
আপনাদের অবদান নিম্নলিখিত সেবাগুলিকে সাহায্য
প্রদান করবে।

- সাধু বৈষ্ণব সেবা।
- তীর্থযাত্রীদের সেবার জন্য পানীয় জল।
- বিগ্রহের পুষ্প সেবা।
- মন্দিরের সেবার রক্ষণাবেক্ষণ।

যোগাযোগ: ৩৪৬৪-২৮১২৬৯৮/০৯৪১২০১৪০০২

E-mail palindridendaa@yahoo.co.in

হাটলো প্রান্তর পার সেলা প্রান্তরে ইসকন (মুর্ধীপুর)

শ্রী শ্রী রাধা বন-বিহারী মন্দির

কুসুম সরোবরে
শ্রী গির্জাজেয়ে প্রদম্পক্স



এটি বহু প্রাচীন মন্দির। কুসুম বনে (ফুলের বাগান)
কৃষ্ণের লীলার স্মরণার্থে শ্রীশ্রী রাধা বন-বিহারীর পূজা
সম্পন্ন হয়। এখানেই কৃষ্ণ (বন-বিহারী) শ্রীমতী
রাধারানীর কেশ বিনুনি করেছিলেন এবং ফুল দিয়ে
সাজিয়েছিলেন।

কৃপা পূর্বক আসুন এবং এই বিগ্রহ দর্শন করুন।
আমরা প্রার্থনা করি শ্রীশ্রী রাধা বন-বিহারী আপনাদের
কৃপা প্রদান করবেন এবং আপনাদের জীবন সাক্ষ্যমণ্ডিত
হবে।

কৃপাপূর্বক পূজারীর থেকে কুসুম সরোবর স্নানের
জন্য পথনির্দেশ গ্রহণ করুন।

শ্রীশ্রী রাধা বন-বিহারী কী জয়।

কার্তিক মাসের পূর্বে গোপীরা পনেরো দিন ধরে
সঙ্গী উৎসব পালন করে। সঙ্গী গাঙ্গীর গোবর থেকে

SRI

Krishna Sai
Souvenir & Guide



The Heart of Sri Krishna
Sri Sri Radha Banga Banga
Narada Muni Becomes Nandi
Astavakra Muni Becomes Dharma
The Chaitanyam
Sri Krishna
Colour Map of Gokul

Inspired by & Dedicated to
Founder-Acharya of the International Society for Krishna

-THE SOLE RE

নির্মিত আকর্ষণীয় সুন্দর নকশা। সেগুলি ফুল দিয়ে সাজানো হয় এবং বাতীর দরজার চারপাশে রাখা হয়। প্রত্যেক গোপী নিজের নিজের সঙ্গী তৈরী করে।

একবার সঙ্গী উৎসবের সময় রাধারানী দেখলেন যে বর্ষানার চারপাশের সমস্ত উত্তম পুষ্প অন্যেরা ইতিমধ্যে তুলে নিয়েছে। তাই সে তার সখীদের বলল, পুষ্প চয়নের জন্য আমাদের কুসুমবনে যাওয়া যাক। সখীরা রাধারানীর প্রস্তাব স্বীকার করে দ্রুত সেখানে গেলেন।

যখন গোপেরা গোপীদের এই পরিকল্পনার সংবাদ পেল, তখন তারা সরাসরি কৃষ্ণের কাছে গিয়ে বলল, গোপীরা ফুল তুলতে কুসুম বনে যাচ্ছে। তাই আমাদেরও সেখানে গাভী ও গোবৎস চড়ানোর জন্য যাওয়া যাক, এবং গোপীরা আমাদের প্রতি যে সমস্যা ঘটায় তার প্রতিশোধে তাদের প্রতি কোন চালু চলানো যাক।

কৃষ্ণ গোপেদের এই পরিকল্পনায় সহমত হলেন, কিন্তু গোপীদের সাথে একাকী লীলা করার বাসনা করে তিনি উত্তর দিলেন, আমি আজ বাইরে যেতে পারব না। আমি কিছুটা অসুস্থতা অনুভব করছি। আমাকে ছাড়াই আজ তোমরা গাভী ও গোবৎস চড়াতে যাও।

তাই সেদিন গোপেরা কৃষ্ণকে ছাড়াই গেল; কৃষ্ণ ভালোভাবেই জানত যে তারা কুসুম বন পর্বত যাবে না যেহেতু তাদের রক্ষা করার জন্য কৃষ্ণ তাদের সঙ্গে নেই। গোপেরা চলে যাবার পর কৃষ্ণ বাগানের মালীর ছদ্মবেশ ধারণ করে একাকী কুসুম বনে গেলেন। কুসুম বনে সখীরা পুষ্প চয়ন করতে শুরু করলেন, কিন্তু রাধারানীর শাড়ী কাঁটা গাছে আটকে যায়। যখন তিনি নিজেকে কাঁটা গাছ থেকে মুক্ত করতে পারলেন না, তখন তিনি সাহায্যের জন্য নাম নিয়ে ডাকতে লাগলেন, ললিতা! বিশাখা! ইন্দুলেখা! রত্নদেবী! সুদেবী! চম্পলতা! চিত্রা! তুঙ্গবিদ্যা। কৃষ্ণ তাঁর আহ্বান শুনে এবং রাধারানী একাকী আছে চিন্তা করে তাঁকে সহায়তা করতে এগিয়ে এলেন।

কৃষ্ণ ছদ্মবেশে রাধারানীর শাড়ীর কাঁটা গাছ থেকে মুক্ত করে দিলেন এবং চলে গেলেন। রাধারানীও চলে গেলেন, সখীরা জিজ্ঞাসা করলেন, রাধারানী, তোমার ফুল কোথায়? রাধারানী বলল, আমি কোন ফুল তুলতে

পারিনি। আমার শাড়ী একটা কাঁটা গাছে আটকে গেছিল এবং আমি নিজেকে মুক্ত করতে পারিনি।

সখীরা জিজ্ঞাসা করল, তাহলে কিভাবে তুমি নিজেকে মুক্ত করলে?

রাধারানী ব্যাখ্যা করে বললেন, একজন ব্যক্তি কাঁটা গাছ থেকে আমার শাড়ী ছাড়িয়ে দিয়েছে কিন্তু তা করতে গিয়ে সে আমার মন হিনিয়ে নিয়েছে।

ঐ সময় রাধারানী মুহূর্ত হলেন এবং ভূমিতে পতিত হলেন। উদ্বেগের সাথে সখীরা তাঁকে তুলল। তখন তারা বললে, আমাদের বর্ষানায় ফিরে যাওয়া যাক। আমাদের জন্য আমরা যথেষ্ট ফুল তুলেছি।

— না — রাধারানী বলল, যে ব্যক্তি আমাকে মুক্ত করেছে তাঁকে আমরা খুঁজে বের করি।

তাই গোপীরা কাঁটা গাছটির পথের দিকে হাঁটতে লাগলেন এবং সেখানে কৃষ্ণকে বাগানের মালীর ছদ্মবেশে দেখতে পেলেন।

— ওঃ তোমরাই আমার ফুল চুরি করছ!

— তোমার ফুল! সখীরা আবেগে বলল, এইগুলি সব রাধারানীর ফুল। আমাদের ফুল চুরি করার বিষয়ে অভিযোগ করার তুমি কে?

— আমি বনমালী, কৃষ্ণ উত্তর দিলেন, আমি এই ফুলগুলি পরিচর্যা করি। এই ফুল গাছগুলিকে জল দিই এবং তোমরা সেগুলি সব নষ্ট করে দিলে।

তাই কৃষ্ণ ও সখীদের মধ্যে তর্ক-বিতর্ক শুরু হল এবং তার ফলে অনেক ফুল মাটিতে পড়ে যায়। যখনই রাধারানী কৃষ্ণের ছদ্মবেশের নীচ থেকে তাঁর বাঁশিটির কিছুটা অংশ বাইরে বেরিয়ে থাকতে দেখলেন, তখনই হাসতে হাসতে বললেন, কেন তোমরা তর্ক-বিতর্ক করছ?

— তিনি বললেন, এই ব্যক্তি বনমালী নয়, এ বনবিহারী।

এটি শুনে গোপীরা কৃষ্ণের ছদ্মবেশ টেনে খুলে ফেলল। তাঁর এই লীলা সমাপ্ত হল। তখন তাদের ফিরে যেতে দেয়া হয়ে যাচ্ছিল। রাধারানী, ললিতা ও বিশাখাকে

একাকী কৃষ্ণের কাছে ফেলে রেখে বেশির ভাগ গোপীরা বর্ষানায় ফিরে গেলেন।

রাধারানী বলল, তোমার কারণেই আমাদের সব ফুল পতিত হল।

কৃষ্ণ বলল, তোমরা ফুল নিয়ে কি করাবে?

— ফুল দিয়ে আমরা আমাদের সঙ্গী সাজাতাম।

— তখন কৃষ্ণ বলল, তাহলে আমি তোমাকে এখন সাজাব।

— তাহলে সাজাও। রাধারানী বলল।

ফুলগুলিকে ধুলোয় আচ্ছাদিত দেখে কৃষ্ণ বলল, এখানে বসো। আমি এখন বনুনার ফুলগুলি পরিষ্কার করে নিয়ে আসি।

— তখন রাধারানী বলল, আমরা এখানে একা থাকতে পারব না।

— তাহলে আমার সাথে এসো — কৃষ্ণ উত্তর দিল।

— না, আমরা দ্রুত হয়ে পড়ব এবং আমাদের বর্ষানায় ফিরে যেতে হবে।

তার মনের কথা বুঝতে পেরে কৃষ্ণ তাঁর বাঁশি দিয়ে মাটিতে একটা গর্ত খনন করলেন, যেটি তাঁর বাঁশির দ্বারা জলপূর্ণ হল। এটিই কুসুম সরোবর। এই সরোবরে কৃষ্ণ ফুলগুলি পরিষ্কার করল এবং রাধারানীর কেশ বিনুনি করতে ও ফুল দিয়ে সাজাতে শুরু করলেন। রাধারানীর পিছনে দাঁড়িয়ে কৃষ্ণ তাকে সাজাতে লাগলেন। রাধারানী তার হাতে ধরে থাকা আয়নার দিকে তাকিয়ে কৃষ্ণকে দেখে আনন্দ উপভোগ করতে লাগলেন। যখন রাধারানীকে সাজানো শেষ হল, তখন রাধারানী বলল, অন্য সব গোপীরা তাদের সঙ্গী সাজানোর জন্য বর্ষানায় ফিরে গিয়েছে এবং আমরা তো পিছনে পড়ে রইলাম। কিভাবে আমরা আমাদের সঙ্গী সাজাব?

— তোমরা যাও ও অন্যদের সঙ্গী দেখতে থাক।

— কৃষ্ণ উত্তর দিল এবং আমি তোমাদের সঙ্গী তৈরী করব ও সাজাব।

তখন কৃষ্ণ ঘোমটা দিয়ে নিজের মুখমন্ডল ঢেকে একজন গোপীর ছদ্মবেশে তাদের সঙ্গী তৈরী করল ও সাজাল।

